

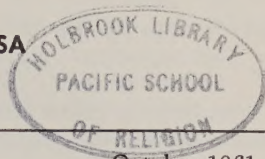
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THE JANUARY THREE SELF NATIONAL CONFERENCE

We have previously (February 13 and April) given a general report on the Three Self Conference in Shanghai at the beginning of this year. We now have a very full report of this Conference, the January-February combined number of Tien Feng. (Tien Feng had been appearing twice a month, but in this issue it announced that from then on it will be a monthly magazine.)

319 delegates attended this second National Conference, and we are told that from the standpoint both of number present and of geographical coverage (delegates from 25 different provinces or independently organized cities or autonomous areas) it was a more comprehensive conference than its predecessor in Peking in 1954, attended by 232 delegates. Special note is made that there were even five delegates from minority tribes in Yunnan.

The conference began on November 12, 1960, but from then to January 8, 1961 it functioned as a "preparatory conference". The conference proper ran from January 9 to 14. During that six-day period they heard Wu Yi-fang give a report of the work of the Three Self Organization for the past six years, revised the Three Self Committee Constitution, listened to 34 set speeches, elected the National Committee of 145 (which then elected its standing committee of 30), and adopted the Resolutions as summarized in the April Bulletin.

This number of Tien Feng gives a factual account of the Conference, an editorial on its importance, a two and a half page summary of Wu Yi-fang's report, the complete text of the revised Constitutions and the Resolutions adopted, a complete name list of the National Committee and its Standing Committee, and twelve articles giving the substance of twelve of the thirty-four speeches made during the Conference. These twelve are as follows:

1. Chao Fu-san - "How the East Wind Has Prevailed over the West Wind During the Past Thirty Years." A history of Communist progress in the Far East.
2. Hsieh Yung-ch'in - "My Understanding of the Question of Proper Standpoint." How his standpoint for judging of any question has "broadened" from a narrowly religious and church standpoint to a consideration of the welfare of the whole country.
3. Sun Yao-tsung - "The Transformation of the Great Northern Wilderness." Account of a state farm in Heilungkiang.
4. Fan Ching-chou and Hsu Chang-t'ai - "Illegitimate Activities in the Church Must Be Thoroughly Rooted Out." Account of various disorders in Shantung.

Published monthly to keep mission boards and missionaries informed of Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objectively as possible, with a minimum of interpretation. When interpretation is necessary, it is enclosed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, \$1.50; Overseas, Firstclass \$3.00, Secondclass \$2.50. Airmail \$4.00 in 15¢ zone, \$6.00 in 25¢ zone.

5. Wang Yu-ch'in - "Superiority of the Commune System." Based on author's experience in a Hopei commune.

6. Yoh Hsiu - "The Christian Church as a Tool of Imperialist Aggression in the Border Tribes." Denunciation of four missionaries formerly working among the minority tribes of Yunnan - CIM missionaries A.B. Cooke and J.B. Kuhn, Baptist missionary W.R. Morse, and one I cannot identify, Ma Ta-min.

7. Ch'en Ken-hsin - "Village Life in Chekiang." How the country churches are faring. He calls upon them to adjust church activities to the needs of production, and to root out all illegitimate activities.

8. Shen Ming-sui - "The Satisfaction of Participation in Labor." One of the participants in the "Red Light Pickle Factory" in Kueilin tells of his experiences, and of the growth of the factory.

9. Miss Chiang P'ei-fend - "How I Have Changed." A former Kiangwan Theological Seminary student and self-confessed rightist tells of her growth in appreciation of Communist principles.

10. Bishop K.H. Ting - "Continue to Be Alert Against Imperialist Plots to Use Christianity." After laying down a general charge of imperialist aggression against all mission boards and missionaries, shored up by quotation from Paul Varg's book *Missionaries, Chinese and Diplomats*, he declares that this aggression is still going on, and cites three facts in confirmation: 1. Continuing spying action of former China missionaries in Hong Kong, Taiwan, Burma and India. 2. The tour of America by the team of five so-called refugee pastors. 3. The Cleveland Conference espousal of the Two China solution.

11. Ch'en Chung-hao - "The Three Flags Bringing Prosperity to China." The three flags are the General Line, the Great Leap Forward, and the Commune. This article tells of the new prosperity in the Wuhan area. In 1954 Ch'en Chung-hao was a Shanghai YMCA delegate to the Peking Conference. Apparently he has now been shifted to Wuhan.

12. Liu Liang-mo - "Study the Thought of Mao Tse-tung, and Increase Our Self-reformation." With special emphasis on what can be learned from Volume IV of Mao's *Collected Writings*, which had at that time just recently been published.

(To judge from these twelve speeches, the problem of how to bear witness to the Christian gospel in present day China received little attention.)

The more important of the reports referred to above will be reported in greater detail in separate articles.

CONSTITUTION OF THE COMMITTEE OF THE CHINA CHRISTIAN THREE SELF PATRIOTIC MOVEMENT

This Committee of 145 is now the governing body of all Protestant churches in China. The Constitution under which it works, as adopted in January, 1961, is as follows:

I. The name of this Committee is the Committee of the China Christian Three Self Patriotic Movement.

II. This Committee is the anti-imperialistic, patriotic organization of Chinese Christians. Its purposes are: Under the leadership of the Chinese Communist Party and the People's Government, to unite the Christians of the country in a positive participation in socialist construction and other patriotic activities; to observe all government decrees, and assist the government in implementing its freedom of religious belief policy; to promote in the Chinese Christian Church a complete attainment of self-government, self-support and self-propagation, and root out all imperialistic influences; to oppose imperialist aggression, and uphold world peace.

III. The controlling authority for this Committee shall lie in the Chinese Christian National Conference. It has authority to make and to revise this Constitution, to hear and pass upon the

work report of the Committee, and to elect the members of the Committee. The term of office for Committee members is three years, beginning immediately upon election.

IV. The Committee shall have a Chairman, several Vice-chairmen, and a Standing Committee, elected by the Committee.

V. The Chairman, Vice-chairmen, and additional members shall constitute the Standing Committee. When the whole Committee is not in session, the Standing Committee shall act for it.

VI. The Committee (of 145) shall meet once a year, or if necessary the time may be altered.

VII. The Chinese Christian National Conference shall meet once in three years, or if necessary the time may be altered. The number of delegates and their method of election shall be decided by the Standing Committee.

VIII. The Committee has authority to establish special commissions and committees for the furtherance of its work.

IX. The Standing Committee shall be responsible for raising the funds required by the Committee.

X. The Committee offices for the present shall be in Shanghai.

XI. This Constitution shall go into effect after confirmation by the Chinese Christian National Conference.

WU YI-FANG'S REPORT

Dr. Wu Yi-fang, as Vice-chairman of the Chinese Christian Three Self Patriotic Committee, made a comprehensive report on the accomplishments of that Committee from 1954 to January 1961. The report in Tien Feng is quite full, two and a half pages, but it is noted that this is an abbreviated account of her report.

She begins by pointing out that during these six years great changes have taken place in China. In keeping with these nationwide accomplishments, the church too has made great progress.

In 1954 "reactionary forces had still not been cleared out of the church." But in 1955, as a part of the anti-reaction campaign, the People's Government, on the initiative of the people and of Christians, "broke up the counter-revolutionary rings headed by Wang Ming-tao and by Watchman Nyei."

She then goes on to mention briefly the enlarged Committee meetings of 1956 and 1957. Regarding the latter she says that the members present after discussion came to realize that they must (pi-hsu) accept the leadership of the Party and walk the socialism road."

1958 was characterized by a nation-wide emphasis upon education in socialism. Most teachers had at one time or another to enrol in a formal class for study. She summarizes the content of this study as: The situation at home and abroad, the Three Red Flags (The General Line, the Great Leap Forward and the Commune), the policy of freedom of religious belief, self-education, and imperialist plots to use Christianity. In all these matters the preachers gained, she says a heightened awareness.

"After this socialist education campaign the preachers realized that they belonged to the exploiting class, accordingly many of those physically strong enough entered into labor for production or labor for discipline." (These two phrases are constantly used together. I judge that 'labor for production' means a permanent assignment to work on a farm or in a factory, and 'labor for discipline' a short term assignment for its educational value.)

The result is that for the past two years preachers and laymen have all been thoroughly

integrated with the people as a whole in the national task of socialization.

She notes further that the Great Leap Forward made it necessary for the churches to rearrange their work program. The phrase she uses is very general - the churches "carried through appropriate adjustments." Presumably the reference is to the unification of various denominations in worship, the omission of many church activities, and moving the worship period to a time not in conflict with production activities.

She then refers to a nation-wide conference which was held in Shanghai in August 1959. Since we did not have an adequate report of that conference at that time, it is worthwhile to give her complete paragraph about it.

"For some years our National Committee has kept in touch with the various provincial and city organizations of the Three Self Movement through letters, visits and local conferences. The invitation of some of these organizations we also occasionally sent representatives to carry through some special piece of work. In August 1959 we invited representatives of some of the local organizations to come to Shanghai for a conference, to exchange experiences in the socialism education campaign, and to report the condition of church work since that campaign. In this conference we still further recognized the necessity of accepting the leadership of the Party. We affirmed that we must increase our efforts at self-reform, continue to work wholeheartedly in the anti-imperialist patriotic movement, and positively participate in socialist construction."

The theological schools have also had to make adjustments to the heightened tensions of the past few years. She says, "Our theological education institutions have during the past few years carried through certain adjustments. In both the regular courses and the refresher courses, besides the studies designed to prepare students for the ministry, they have paid increased attention to politics. Theological professors have also done corresponding work in doctrinal studies." (This last sentence is very vague. What does it mean?)

In regard to publishing she notes that some (apparently not all) Christian publishing agencies have joined together to form the Chinese Christian United Publishers, and this organization has already published some books and pamphlets. In a short paragraph on the Tien Feng magazine she acknowledges its contribution to the reform of preachers' thinking, to the exposure of the use of Christianity by imperialism, and to the criticism of the poison of imperialist thinking.

Dr. Wu then turns to an extended discussion of continuing attempts by American imperialism to use Christianity for its own purposes. She castigates the Cleveland Conference of 1958 for advocating the Two Chinas idea, and for hoping to reestablish contacts with the Chinese Christian Church in order to use those contacts for subversive activities against the New China. American imperialism wildly denounces the Three Red Flags, and some even posing as Christians do the same. She pours scorn on the five "refugee preachers" from Taiwan who toured America and finally condemns the Protestant Episcopal action of putting its Taiwan congregations under an American appointed bishop. "Toward all of these aggressive actions of American imperialism the Chinese Christian Church expresses its unbounded indignation. It is determined to expose and denounce them."

Local Three Self Committees are gathering examples of imperialistic action by former missionaries. Some of this material has already been published in Tien Feng.

Chinese Christian international relations are dealt with in the next paragraph. The Chinese church has received visits from the churches of Hungary and of East Germany, as well as from a number of individuals. The Chinese church has also sent representatives to Hungary, East Germany, Ceylon and India. Chinese Christians have attended various peace conferences.

In a paragraph summing up the accomplishments of the Three Self Committee, Dr. Wu says "The Chinese Christian Church is no longer a tool of imperialistic aggression, but has become a religious vocation managed by Chinese Christians themselves." The importance of this sentence is underlined by the fact that several of the other reports repeat it almost word for word.

Before closing her report Dr. Wu points out that there are still a number of questions remaining. There are still reactionary forces within the church, and the problem of adapting church work to the needs of the Great Leap Forward still needs further study.

MISSIONARY NEWS

Recent deaths: Rev. John S. Kunkle, Presbyterian, for many years President of Canton Union Theological College, on September 3 at his home in Stony Point, N. Y.; Rev. Harold G. Newsham, pastor of Union Church Shanghai 1931-38, on May 15 at his home in Newtown, Connecticut; Rev. Hendon M. Harris (Southern Baptist, Kaifeng) on August 21, in Clinton, Mississippi.